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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 22.

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**THE JEWISH CHRONICLE.**

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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**Bound Volumes.**—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

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**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

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**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

•••  
AUGUST, 1850.  
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*For the Jewish Chronicle.*

THE LAW OF JEWISH MISSIONS.

ROM. 1. 16.

(Concluded from page 6.)

II. HAS THIS LAW BEEN ANNULLED, OR IS IT STILL BINDING ?

Of course all will admit that there has been no formal annulment; if there has been a change of the law, we must infer it from the fact that the condition of things contemplated by it is completely altered,—that the circumstances of the Jewish people are so greatly changed that there is no longer any room or reason for such a law.

If during the eighteen centuries which have elapsed since the introduction of the Christian dispensation, the Jewish people had become almost extinct, or had dwindled down to a very small remnant, like the modern Samaritans of Sichem—or if there had been a great change in their religious opinions, if they no longer received the Old Testament Scriptures as the Word of God—such an inference would have been well grounded. We might in that case have warrantably concluded that the pre-eminence accorded to them in the early ages of the gospel was only temporary, and that now they were to be regarded as standing on precisely the same level with all other portions of the human family. But has such a change occurred? So far from it, they are in all essential respects the same that they were centuries ago—their existence in the condition in which we find them has been often pronounced a standing miracle, a monument attesting the truth of the sure word of prophecy, which, like the granite pyramids reared perhaps by themselves in the land of the Pharaohs, has survived the wreck of empires, and is exempt from the wasting influence of time. That omnipotent arm which broke the fetters of Egyptian bondage, led them safely through the Red Sea, sustained them for so many years in the howling wilderness, and conducted them triumphantly into the promised land, has encircled them during their last and longest dispersion. How many and immense the changes which have taken place in the portion of the earth occupied by civilized man since the Jew was driven from the land of his fathers! Rome, proudly styled the eternal city, the tramp of whose resistless legions was heard with terror in the remotest lands for many centuries, has been hardly the shadow of what she once was. Paganism yielded to the power of the gospel. Antichrist arose, triumphed, and for ages wielded an almost universal sceptre. The cities, governments, institutions, founded by those barbaric and conquering

hordes that issued first from the forests of Germany, next from the burning sands of Arabia, and then from the steppes of Central Asia, and like a mighty flood inundated the ancient seats of civilization, are now all covered with the marks of hoary antiquity. Races have been so intermixed as to defy the most skilful genealogist, religions have changed, new continents been discovered, new nations born, new empires founded; and yet amid these vast revolutions, the Jew, without a country, without a government, has remained unaltered, scattered through all lands, yet incorporated with none.

Amazing race! deprived of land and laws,  
 A general language and a public cause;  
 With a religion none can now obey,  
 With a reproach that none can take away;  
 A people still whose common ties are gone,  
 Who, mixed with every race, are lost in none.

Who but an Atheist can fail to recognize in this the hand of Israel's God? For such another phenomenon we search in vain through the annals of the world. The Jews are unchanged—

1st. *In respect of numbers.* Dispersed as they are through so many regions, it is of course impossible to get perfectly accurate statistics; but according to the estimate of those who have investigated the subject most carefully, not with a view to establish a preconceived theory, or a system of prophetic interpretation, but purely as a scientific question, the Jewish people are about as numerous now as in the days of Solomon—the golden age of the Hebrew monarchy. Some set down the number at 5,000,000, others go so high as 7,000,000. This is a circumstance that may well awaken wonder, when we think of their wide and long dispersion—how they have been peeled and robbed, and even at this moment are suffering bitter oppression in so many quarters of the globe. How complete a fulfilment of the prediction of dying Jacob, reiterated by their law-giver, Moses: “The Almighty shall bless thee with the blessings of the breasts and of the womb, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, on the crown of the head of him that was separate from his brethren.” Gen. xlix. 22; Deut. xxxiii. 13–16.

2d. *In respect of religion.* No doubt the lapse of time has wrought some changes in the details of Jewish worship. Jerusalem, their holy city, is trodden down of the Gentiles, and the abomination that maketh desolate is standing on the site of that glorious temple, whose courts were wont to be crowded by the tribes of Israel. No longer does the blood of victims flow, or the smoke of burning sacrifices ascend; but in all essentials the Jew clings with the tenacity of death to the religion of his fathers. He still honors Moses; he still looks for a Messiah to come; he recognizes the divine origin of the Law, the Psalms, the Prophets; and now as of old, “the children of Israel cannot stedfastly behold the end of that which is abolished, for until this day remaineth the same veil untaken away in the reading of the Old Testament; even unto this day when Moses is read the veil is upon their heart.” 2 Cor. iii. 13–15.

3d. *In respect of peculiar fitness for the missionary work.* Of course I do not mean that this fitness is precisely the same in form as in apostolic times. Then there were synagogues in all the chief cities in the Pagan world, to which the preachers of the gospel, as Jews, had ready access; and in which they probably never preached, without converting a sufficient number to form the nucleus of a Christian church. In the present day the great mass of the Jewish people are settled in Popish and Mahometan countries, and no wonder that the herald of the gospel in these latter days finds the doors of the synagogue closed against him. But though the relation of the Jewish to the Gentile world, in this respect, has greatly



changed since the days of the apostles, it is still true that the Hebrew people possess a fitness for the missionary work, for spreading the gospel among unevangelized nations, beyond any other part of the human family, Isaiah predicts this in his last chapter. Their wide dispersion over the face of the earth, and their exclusive devotion to commercial pursuits, have given them that essential endowment which was miraculously imparted to the primitive church—the *gift of tongues*. Every Jew is not thus gifted, though you hardly meet with a Jew who does not speak two or three tongues; but as a *people* they unquestionably have an unrivalled acquaintance with the various languages and dialects of the human family, and either from their peculiar mental constitution, or the force of circumstances, have an uncommon facility in acquiring them. Let the Jews of any land—America, France, Germany, Poland—be converted to Christ in large numbers; let the veil of unbelief which has been so long on the Jewish heart be removed from hundreds or thousands of them at once, let such great awakenings be produced among them by the Lord the Spirit as we have witnessed in this country, in Scotland, among the benighted Hindoos, among the still more degraded islanders of the Southern Sea, and in an instant we should have men capable of preaching in manifold tongues, and these the hardest and most difficult to learn, “the wonderful works of God.” Who will say that such awakening is impossible? Blessed be God, the prophetic vision of the valley of dry bones warrants our indulging the glorious hope.

I have thus endeavored, imperfectly, to point out the considerations from which the true law of Jewish Missions may be deduced. No one can deny, because the fact stands out so plainly on the page of Scripture, that the risen Redeemer, in sending forth his apostles on the benign mission of preaching to all nations repentance and remission of sins, laid upon them an express command to publish these glad tidings “to the Jew first, and also to the Greek.” No one can deny that the apostles invariably acted according to this law—even that one who was distinctively the apostle of the Gentiles. And the facts before adduced make it abundantly plain that this law is still in force. But alas! how sadly has it been neglected! No wonder that the Jew was not only overlooked, but despised and hated by nominal Christians, during those dark and dreary ages when the Church cared as little for perishing Gentiles. The wonder is that in these latter days, when the holy flame of missionary zeal has been re-kindled, there is still so little regard for the children of the patriarchs; the wonder is that while, *e. g.*, the heart of New-England beats with intense desire for the salvation of the heathen, it cares so little for the salvation of the Jew.

Why is this? Is it because the wrath of God rests upon that people—they are under a sentence of judicial blindness? Admit it. But when did it go forth against them? It was pronounced before the Saviour gave the command, “begin at Jerusalem;” before Peter preached his memorable sermon; before Paul composed his memorable argument and appeal to the Gentiles for sympathy with the Jew in Rom. xi. 31: “Even so these have now not believed, that through your mercy these also may obtain also mercy.” In a word, their state, *as a nation*, was then what it is now; as individuals, they have the same claim on Gentile mercy as then.

In conclusion. By the law, “to the Jew first,” I understand just this, *viz.*: that the Jew should hold a prominent place in every scheme for the propagation of the gospel; that the Church is bound to make special and vigorous efforts to bring the Jews to Christ,—not that she is to concentrate her sympathies and energies upon them, not that she is to make the Jewish a sort of pet mission, but to give it a distinct and large place—to regard the salvation of Israel a matter of primary concern, *i. e.*, not to

suffer any other mission object to rise above this, or to shove it in a corner.

And surely I need not insist upon the fact that the propagation of the gospel among the Jews should be a distinct and special work. For while Jew and Gentile are alike in guilt, and alike need the application of atoning blood, yet the former has strongly marked peculiarities in his religious views, in his modes of thinking and reasoning, which we must bear in mind if we would be successful in our endeavors to gain his attention and to reach his conscience. The Jewish missionary needs a special training, special qualifications, to fit him for the special field on which he is to enter. I do not believe at all that he must be a converted Jew, but so far as human agency goes, he does need a peculiar kind of learning, which is usually possessed by those only who have had a Jewish education. He must be able to appreciate Jewish prejudices, and in a word, to establish a sympathy between his own and the Jewish mind.

The field is no doubt difficult. Of all hard things, perhaps the hardest is to get over the deep, intense, bitter hostility of the Jew to the Christian faith. But no one who seriously reflects on the contempt, hatred, relentless persecution which they have suffered at the hands of nominal Christians for many centuries, or who thinks of their moral and social condition in the countries where they are most numerous—the cruelty which they are still forced to endure, and the baptized paganism by which they are surrounded, can wonder that the Jew spurns from him a faith by which abominations are sanctioned, and that he clings with such tenacity to the religion of his fathers. Let me then entreat you to cultivate a more zealous and energetic sympathy for the souls of the Jews,

1st. By a regard both to the letter and the spirit of the unrepealed law of the Redeemer, "to the Jew first."

2d. By the remembrance of their ancient glorious position, God's covenant people—of their lineage as the children of Abraham, Isaac, Jacob.

3d. By the memory of the cruel wrongs inflicted upon them by nominal Christendom—of their strange history.

4th. By the special promises of good to those who do good to Israel.

They are still beloved for the fathers' sake; and a striking confirmation of this divine word is to be found in the well attested fact that, in spite of the immense difficulties of the mission work among the Jews, the efforts made to spread the gospel among them during the last thirty years have yielded a rich and ample harvest. In proportion to the means expended, the results have been greater than in any other department of the mission field. Time would fail me to mention all the converts of fine talents and cultivated intellects who are now with happy effect "preaching the faith which once they destroyed." These are but the first fruits of that larger and more precious ingathering which the Church is destined to witness, when all Israel shall be saved with the fullness of the Gentiles. "When the Lord turned again the captivity of Zion, we were like them that dreamed," &c. Ps. cxxvi.

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ROME.—The Jews who are serving in the French army here have petitioned the Pope, requesting him to obtain for them the privilege of attending the Jewish place of worship in the Ghetto, instead of attending Catholic places of worship, as they are now compelled to do. The Jewish community have sent an address of thanks to the *Journal des Debats* for its kind espousal of their cause, and its unqualified condemnation of the unwarrantable domiciliary visits which took place some time since in the Jewish quarter.—*London Jewish Chron.*

## Missionary Intelligence.

### A. S. M. C. JEWS.

THE friends of Israel will read with deep interest the journals of our missionaries the present month. But these journals do not give a full account of all that Jehovah is doing for Israel. The missionaries "go into the highways and hedges, and compel them to come in;" and this gospel method of preaching the kingdom of God is abundantly blessed. They only narrate facts and incidents as they come under their own observation. But we are not always obliged to go in search of subjects of grace. They are sent to us; and not with the wretched motive to get gain, but to inquire, "Sirs, what must I do to be saved?" The office of the Society is becoming a very Bethel,—a very gate of heaven. A new inquirer comes to us at least every fortnight. Mr. G—— is an intelligent and well-informed man. He formerly studied the Scriptures of the Old and New Testaments with a view to make use of the knowledge to subserve his own private ends. As a wild adventurer he came to America. Having talents, and a trade that would command a livelihood when once established in business, and being convinced of the truth of Christianity, he called upon us to aid him in the way of getting business. This circumstance led to frequent interviews upon personal piety and holiness of heart, to which he confessed himself a stranger. He became convicted of his wickedness in the sight of Jehovah, and exposure to his wrath. He became convinced that Jesus Christ was the only Mediator between God and man, and that he was truly "God manifest in the flesh." Like a Gentile sinner, his struggle between a sinful and holy life was long, hard, and doubtful. We felt that nothing but the Spirit of God could subdue him. He was prayed for by friends. He was induced to pray for himself. He was removed from scenes of temptation, and at length flattered himself that he was a Christian at heart. But no, the struggle was not yet over. He indulged in folly and sin. He was visited, was told of the terrors of hell, saw that unless he repented immediately, he must be lost for ever. He bowed again at the feet of Jesus, and now seems clothed and in his right mind. Has signified his determination to make a public profession of his faith in Jesus. May the Spirit of God keep him by his power! In Him is our only hope.

Mr. H—— was brought to our office by the direction of missionaries in Prussia. Represented to us as an inquiring Jew. Wished to be instructed more thoroughly into the truths of Christianity. He has been furnished with business, and now spends his spare time in studying the Scriptures. He attends our prayer-meeting.

Mr. E—— is the son of wealthy parents. Becoming convinced of the



truth of Christianity, but being prevented by his friends from investigating a religion in connection with which his eternal interests were blended, he forsook father, mother, houses, lands, home, and country, that he might exercise his conscience without bias or danger. He too sought out our office, as an asylum for the outcast and friendless Jew. As time would allow he has been instructed, and has made rapid progress in the truth. He has offered himself as a candidate for baptism.

Mr. W—— is the fourth that has been sent by a Divine Providence to our office, to be brought onward in the Christian life. He too has forsaken all to follow Christ. Comes highly recommended for the sincerity of his motives by missionaries of the Free Scotch Church in Germany. Seems thoroughly imbued with the Christian spirit. Wants no aid in a pecuniary way, only to be furnished with business. This it is not difficult to do, as he has an excellent trade. He presents himself as a candidate for baptism, and when prepared to unite with the Church of his choice will make a public profession of his faith in Christ.

Thus there are at the present time in connection with the Society at least eight Jews who are ready to profess their faith in Christ; and, as far as we can scrutinize, they are sincere, if not true Christians.

The motive which is generally attributed to Jews, in becoming Christians, cannot be predicated of either of these converts, since the Society holds out no pecuniary inducements to them. They are plainly told not to expect anything, except recommendation to obtain employment, and the plain and pungent teaching of the gospel. We repeat here what may have been said before, that Jews have spiritual wants, of which they are as sensible as any other of God's sinful creatures. They are not intellectually blinded. Their hearts only are blind. We need not attack them with Talmudical lore and theological dogmatism. It is a great mistake to suppose they are so strongly entrenched in their own system, that one needs to be as wise as Solomon and philosophical as Plato, before he can convince them of sin, of righteousness, and of a judgment to come.

No: let the simple truths of the apostles and of the prophets, Jesus Christ being the foundation, be pronounced in their hearing, be explained and enforced, accompanied by prayer to the Father in Christ's name, and the work of grace must triumph; but we have no promise, if we attempt to meet them with human teaching and human argument. God grant that such a course may never succeed! We are determined to know nothing among them save Christ, and him crucified; and we know of no possible reason why they should not be converted, and become true Christians in great numbers. God grant that it may be so!

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THE NEW SYNAGOGUE, NORFOLK STREET, NEW-YORK.—We have recently derived much pleasure from an inspection of the synagogue now being rapidly completed in Norfolk street, between Houston and Stanton, erected for the *Anshi Chased* congregation, at present worshipping in Henry street. This vast edifice, presenting a front of sixty-eight feet by ninety-six deep, evinces the progressive feelings of the age, and adds yet



another proof to the many heretofore shown, of the irrepressible desire of the people of Israel to raise and dedicate fanes worthy of the God they worship.—*Asmonean*.

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### NEW-YORK MISSION.

[ALTHOUGH the name of the missionary who furnishes this journal is not given, the facts can be absolutely relied upon. The Lord has himself opened a wide door of access to the heart of Israel. We hope for great things.]

“Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.”—*JER. xxx. 20.*

It will no doubt be pleasant for you to hear that the Lord remembers Israel still; allow me, therefore, to state what the Lord has done for Israel during the last three weeks. I commenced my labors

*June 24th.*—Supplied myself with Bibles, Testaments, and tracts. I succeeded in getting a considerable supply.

*25th.*—Secured information about the converted Jews in New-York city, in order to invite them to our weekly prayer-meeting, held by the proselytes; received the residence of a considerable number; I knew the residence of ten. I then visited several families to induce them to come to our meeting. In the course of the day I visited Mr. ——’s family. Mr. —— is Atheistic in his views. I succeeded in reading the Scriptures to him, gave him a tract, and before I left he was disposed to come to our meeting, and promised to read in the Bible.

When I came home, I found Mr. —— in my room, a graduate of a college in this country, a converted Jew. He intends to enter a theological seminary next year. I spent the evening with him.

*26th.*—Had another interview with the same brother, and then went out to visit the proselytes to get them to the meeting. The Lord prospered me. The last family I visited, Mrs. ——, after some conversation about the subject of religion, promised to come to the meeting, though she does not profess Christ.

*27th.*—Met a Jew, with whom I conversed on the subject of religion. He promised to read my tract and to visit me. I succeeded in inviting a number of proselytes to our meeting. I called upon Mr. ——. He is self-righteous. After some conversation he said, he is happy as he is. I asked him, Will you be happy before the bar of God? I left a tract. Called upon Mr. ——; had considerable conversation about the great truths of Christianity; urged him to read the Scriptures in a docile, humble spirit; warned him of his danger, and left a tract on the table.

*28th.*—Called upon Mr. ——’s family, and conversed there. Again visited other families, and then made arrangements for the prayer-meeting. The weather was unpleasant, still there was a considerable number who attended—several ministers of the gospel, others preparing for the ministry, gathered as the first-born from the house of Israel. “O give thanks unto the Lord, for he is good, for his mercy endureth for ever!” There are at present, I believe, nine young men either studying in seminaries or colleges in this country, converted Jews, preparing for the ministry—a very encouraging fact. I believe there are about fourteen laborers in the field in this country.

At the end of the week I had been enabled, by the grace of God, to distribute about 1,000 pages of tracts in different families and other places.

*July 1st.*—Called upon Mr. ——; conversed with him about the subject of religion, read the Bible, and left a tract. Also called upon Mr. ——; conversed with him. There was a young boy there who seemed to be much interested in our conversation, and after a while I believe he asked me, How then can a man become converted? and other important questions. I had a very interesting conversation with him; but unhappily, when we came to a very important point, he was called away by his mother.

Called upon Mr. ——, and after some conversation read a portion of the New Testament to him. Called upon four other families, where I held conversations and

read in the New Testament to them. Also had an interesting conversation with a young Jew.

2d.—Called upon two families, where I conversed and read in the Bible, as usual. Visited Mr. ———'s family. After conversation and reading I gave him a Bible. He promised to read in it.

Called upon Mr. ———'s family, spoke on the subject of religion, read the Scriptures, and prayed with them. After prayer Mr. ———, among other encouraging words, said, Well, we may yet change our minds.

3d.—Called upon Mr. ———, read in the Bible, conversed and prayed with him. Saw Mr. ———'s family. He seemed to consent to what I said on the subject of religion, but was still very far from the kingdom of heaven. I read the Bible in his family.

Called upon Mrs. ———, a relative of mine; conversed with her. She seemed impressed with the truth. I had given her a Bible and spoken to her before. Also met there one of her relatives. Conversed with her about the great truths of Christianity. It made quite an impression upon her mind, and I felt delighted to preach there the gospel. May the good Lord save her soul, and accept her in Christ. I will pray for her. Also met there Miss ———, who had lived not far from my native place. It was very interesting for me to speak to her about our beloved Saviour. I did not visit a great number of families, because I spend considerable time in one family. I find this necessary.

It is a very interesting fact, that in most of the Jewish families there are Bibles left by some colporteur or other laborer in the vineyard. I find also, that in many such families as tailors, shoemakers, etc., there are Gentiles, and the gospel is preached to them indirectly; very frequently they are helps by joining the conversation, sometimes also a hindrance. The missionary, however, has the opportunity to preach to quite a number at a time, especially when there are visitors there.

4th.—Mr. ——— called upon me. I had given him a Bible and spoken to him before. Lately I had solemnly warned him, and told him to ask God for light. Today he told me that he had done so, read in the Bible every evening since, looked up to God for guidance, and that he is prepared to profess Christ publicly. I had a long conversation with him, prayed with him, and he promised to be at our meeting, if after some consideration he should find it best. May the Lord in his mercy number him among his chosen ones. "I will have mercy on whom I will have mercy."

5th.—Spent the day in revisiting the various families and other persons, whom I had invited the week before to attend our prayer-meeting, and tried to seek out others still. Our meeting at night was a happy one. I believe our Lord was present with us. Two young men were there, professedly seeking the truth. O that such meetings were held in every city in the land and the world, as it is also written in Ezekiel xxxvi. 37, where the Lord promises his Spirit to the house of Israel, and to gather them again: "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." I only had occasion to hold conversation in two families on that day.

6th.—Called upon Mr. ———; conversed with Mrs. ———. She is very skeptical, and treated the subject of religion in a light manner. But before I left the house I met her again. She appeared serious. I gave her a New Testament.

In the same house, in Mr. ———'s family, there were two ladies, both of Jewish descent, one of them very skeptical, and very far from the kingdom. I was enabled by our Lord's grace to have a long conversation with them; read a considerable portion of the New Testament, and prayed with them. I believe it to be important to pray in these families. They attentively listened whilst I read in the Scriptures.

Visited Mr. ———'s family; conversed with Mr. ———. He refused my tract.

Called upon two other families. In the last, when I began to speak about the great truths of religion, Mr. ——— very attentively listened, as if he were much impressed with the truth, and wished to be instructed. But after a while his natural heart showed itself, and I found that he was far from the truth. I however, by the grace of God, had a long conversation with him, listened to by several others in the room. Read in the Old and New Testaments, prayed with him, and gave him a New Testament, which he promised to read.

Called upon Mr. ———. He is very orthodox. But by looking up to the Master I still was favored to speak about some of the great truths in religion.

8th.—Called upon a family in ——— street. Held a long conversation. The lady of the house listened attentively to what I said. I spent considerable time there, others being present. I read the Scriptures and prayed with them. I usually read a considerable portion of the Scriptures as recorded in the New Testament, and frequently they listen very attentively, and take a deep interest in it, for various reasons which I cannot now state. One is that what I read is entirely new to them.

Called upon Mr. ———. He told me that he had read the tract he received from me the week before. He was pleased with it. Having read it, he gave it to another family in the house. He wished such a New Testament as I had given to Mr. ———, and afterwards remarked, if he had one he would read in it for three hours in the evening. Having procured such a Testament, Mr. ———, also a Jew, being there, bought it for his own use, and I promised to bring him another. I told the man who bought the book not to forget to look up to God for illumination whenever he read in it. I asked him, Will you do so? and he promised me to look up to God for light. Whilst there, Mr. ——— came in, and also wished to have such a Testament. I promised him one. I then conversed with them, and whilst I was reading in the Scriptures they listened very attentively. Mr. ——— stopped his work. This happened not often when I read the Bible to the German Gentiles, whilst laboring among them. Before I left I asked Mr. ——— what he thought of the Redeemer. He said, more than he could tell me. I understood him. He seems to be in the same condition as Nicodemus once was. I left tracts; he promised to distribute them, and to visit me. O how glorious a work it is to be a missionary to the Jews! and how the unbelief of the Gentiles is rebuked! O Lord, remember Israel.

Called upon four other families, where I held conversation and read the Scriptures to them.

9th.—Called upon Mr. ———. Told me that he had distributed the tracts I had given him yesterday, and I gave him the Testament I had promised him.

Called upon Mr. ———. Found there a considerable number of Jews. I asked them to stop their amusement, and listen to what I should read them. They came around, and I read the Scriptures to them. Mr. ——— then bought one of my Testaments. I entered into conversation with several of them, and they were evidently struck by passages from the Old Testament about the Messiah, which they could not resist. Others came around and asked for tracts. I gave them some. I had a good opportunity to preach Christ. O let me proclaim the name of my Beloved; live for him and die unto him. "For me to live is Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

I called upon Mr. ———. He was very much interested in our conversation. I brought the Scriptures to bear closely home upon his mind, and he was often struck so that he could not say a word. I read the Bible and prayed with them. There was some excitement while I preached Christ to them, for there were a considerable number of persons there; but in spite of all Mr. ——— listened attentively to what I read. There was quite a tumult when I began to pray, one man being there who had threatened to thrust me out of doors; but I prayed the Lord to be jealous for the honor of his name. By-and-by it became still. Several of them had gathered around to hear me pray, and before I left I gave Mr. ——— a Testament, and I hope left a good impression upon his mind. "I am with you always, even unto the end of the world."

10th.—Called upon a family in ——— street. After some conversation the lady of the house was disinclined to converse any more. I found it best to leave the place. This is, I believe, the first time that I was refused to converse. Called upon several other families, where I conversed, and in some read in the Scriptures.

Saw Mr. ———. Spoke with him, and read in the Bible. He seemed to have been prepared as far as knowledge is concerned. I urged him to repent, and to believe on the Lord Jesus Christ. Like Felix, he wished to defer it, and speak with me some other time. I spoke to him of the danger of procrastination, and of his duty to repent at once. He refused any further conversation for the present, being moved to it by the fear of man.

Called upon Mr. ———. Mrs. ——— knew me, from some former time. He was rather skeptical. I did not see the way clear at first to do anything there; but



by looking up to the God of Nehemiah for strength, I was still enabled by his grace to converse with her and her sister, and to read in the Scriptures. She asked for the tract, and before I left, I prayed with them, and gave them a Bible. "Call upon me in the time of your distress, and I will deliver you out of all your troubles."

Called upon another family in the same house. I asked Mrs. ——— whether she had read in the New Testament? She said, Yes. I then asked her whether she thinks it is true what is said of Christ there? She said, It may be true. I conversed with her, and read in the Scriptures. I also visited Mr. ———'s family, where I conversed and read in the Word of the Lord.

11th.—Mr. ——— called upon me. It seems as if the good hand of the Lord had led him to me. I will not mention the circumstances. He was in great distress in both body and soul, and the Lord seemed to have prepared him to receive the gospel. He felt that he was a poor sinner, deserved the wrath of God, and that he would be among the lost. This is a good preparation indeed. Would to God that all Israelites felt the same, and then we might look for a brighter day. I had a long conversation with him, and proved to him from the Scriptures, that the Messiah is divine, that he has come, etc. I urged him to ask the Lord for light. He promised he would. Before he left I prayed with him. He knelt down and prayed with me. O what a scene this is, when an Israelite for the first time bends his knee in the name of his crucified Messiah. I had asked him before that whether he wished to put this question: "What shall I do to be saved?" He said, Yes. I then urged him to repent, and to believe on the Lord Jesus Christ. He promised me to go to Christ.

Called upon Mr. ———. Conversed with him and left him a tract. Was unable to visit any more families that day.

12th.—Mr. ——— called on me again. He said he had done as I told him, and that he told the Lord Jesus Christ all his troubles, as if he were speaking with me. I asked him whether he now believed on the Lord Jesus Christ, and I believe he said, Yes. He told me that during all the day yesterday he was getting more and more acquainted with Christ. May the good Lord give him a full faith in the Beloved, and number him among his chosen ones for his name's sake.

Called upon Mr. ———. Read in the Scriptures, conversed and prayed with him. Mrs. ——— asked me, What ought one then to do, if he wishes to be converted? She asked it perhaps rather ironically, but I still answered it.

Called upon Mr. ———. Conversed, read, and prayed there. I left a Testament or Bible, I do not recollect whether the first or the last.

Called upon Mr. ———. Conversed, read, left a Bible and prayed.

Called upon Mr. ———. Conversed, read, left a tract. I offered to pray before I left, but was not accepted.

13th.—Mr. ——— called upon me again, with whom I spoke on the 11th. He had attended our prayer-meeting the night before, and on that morning he told me that he is now better prepared to die. He says he is willing to bear anything if he is only reconciled with God. Mr. ——— has as yet read very little in the New Testament, and as he said himself a few days ago, he would not have ventured to mention the name of Christ, (I believe this is his expression, I am not certain,) but now he is getting more and more confidence in Him. I have seen him since, and he told me that he did as I advised him; that he has since read in the New Testament, and attended divine service twice yesterday, (I saw him Monday morning;) and from all I can observe, the great Lord seems to have given him faith in his Lord and Master Jesus Christ. Blessed be the name of the Lord. "O taste and see that the Lord is good. His mercy endureth for ever!"

I have been enabled by the grace of God to distribute during the last three weeks 3 Bibles, 8 Testaments, and 4,296 pages of tract.

The Jews here are usually well supplied with Bibles and Testaments.

Among all the tracts I distributed, only four of them were refused. And this was my fault, since I did not look up to God before I gave the tract, to move upon the heart of the person to receive it.

Only in four places I was refused to pray, and only in one place I was refused to converse. The reason is, that I make it a rule to call upon the Lord every time before I call upon a family, to open a way and to give me access to them; according as it is written: "Commit your way unto the Lord; trust also in him, and he will bring it to pass." "Without me ye can do nothing." And the Lord hears my



prayer. I know I can succeed no other way to get access to the Jews, and I have not courage and wisdom enough without getting new strength continually from the good Lord who turneth the hearts of kings, even as rivers of water are turned. Wherever I distribute a tract or a Bible, or wish to pray in a family, I first ask my dear Lord to make me to be accepted in the sight of the person. And I do prosper in this way continually; for the Lord wishes to be inquired of for all these things. And I can truly say, "I can do all things through Christ who strengtheneth me." "To him, with the Father and the Holy Ghost, be glory for ever and ever." And O that His glory would appear even now in our midst; so that his kingdom may come and all Israel be saved. Amen.

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**FROM REV. H. BOUTEN, MISSIONARY.**

TRANSLATED FROM THE LOW DUTCH BY T. D. W.

NEW-YORK, July, 1850.

I JOYFULLY acknowledge in a high measure of gratitude, not only my appointment as missionary to the Jews, but also the kind manner in which it was communicated to me, in the name of the Society, by their Secretary. The deep interest felt in the sphere of duty now assumed by me does not prevent that I should, with the transmission of this my first report to the Society, communicate what lies strongly upon my heart, and which I have learned from eighteen years' experience as the pastor and minister of a Christian church. This is the strife in which we now engage, against prejudices and misapprehensions, while our affectionate valuation of the all-important interests is interwoven with the conviction of our imperfections.

I spoke of my experience in a Christian church in the land of my birth, and with a perfect acquaintance with my mother tongue, while here I enter upon an entirely different field, to sow and cultivate it. I may anticipate that not fewer, but more difficulties and trials, not only the same, but those heretofore unknown, will meet me here. I therefore believe and trust that the Directors, accrediting the conviction I have expressed, will cherish the encouraging confidence that I will continually look up to my Divine Lord and Master, who will also be my Judge, for help and strength, that I may faithfully undertake, prosecute, and accomplish my work.

While then, on the one hand, a conviction of the difficulties and trials connected with my sphere of labor may create discouragement, so, on the other hand, the consideration of the high honor of being a laborer in the vineyard of Christ, for the restoration of God's people Israel, under the influence of the Spirit of wisdom and power, will greatly encourage, amid continual, humble, and fervent prayer. Contemplating the promises of the gospel on the one hand, and their incipient fulfilment unfolded on the other, the hope is greatly strengthened that the kingdom of truth and righteousness will be more and more established among God's ancient, covenant people, so that the bread cast upon the waters shall be surely found, though it be after many days. Strengthened by this delightful hope, I have, committing myself to God by prayer, from time to time gone to the houses of Israelites, and their places of business, receiving a more or less favorable reception, and spending a longer or shorter time with them. I spoke to them of the glorious prospects of their nation as the chosen people of God, according to the intimations of Jehovah's various and repeated promises given to the fathers of old, and renewed and confirmed by the prophets and men of God in succeeding generations.

Wherever I found an easy renewed access in prospect, I have embraced opportunities and sought to make them useful, and had interesting conversations with several, while I did not neglect to direct their attention to the disinterested love of Christian believers towards them. I soon perceived, to my great joy, that there were some who already entertained a full conviction

that the Messiah was come, and in the person of Jesus of Nazareth, but on account of various domestic and family circumstances they did not profess. With mildness and earnestness I represented to them their contractedness of spirit, exhibited to them the Saviour in the fullness and all-sufficiency of his love, and spoke to them of the import of the tenth chapter of Matthew, especially the words of our Lord in the 32d verse, &c., and I trust not without profit. The Lord, the faithful Shepherd, command a continued blessing on the Word which has been spoken. Among the above-mentioned persons there is one, concerning whom I may say, to the praise of the grace of God, I can apply the testimony of Paul, Acts xvi. 14, and hope within a short time to apply the fulfilment of what is stated in the following (15th) verse. I must receive numerous visits for a time, in order to establish those Israelites in the truth of Christianity, who, although convinced of the truth of the same, desire to know and observe a more practical Christianity, before they make an open profession of the same. So far as time and opportunity were furnished to me and to them, I have not neglected to bring them into intercourse with upright, pious Christians, with the happy result, that hope is furnished that they will before long openly testify to the world that they acknowledge and receive the *One* promised to and expected by the fathers in faith, but who appeared more than eighteen centuries since, as Saviour and Redeemer of men, as their own perfect and all-sufficient Reconciler with God. Think not, that while I have exhibited the field in which I have labored and sown in the part which manifests blossom and growth and promises fruit, I fear to set before you the unfruitful portion of the same. If I regard the further extension of the kingdom of Christ, or the welfare of the Society or its missionaries, I should not fail to place distinctly before your eyes the unfruitful portion of the field, and to speak of the lamentable blindness and hardness of the great majority of God's ancient covenant people. The Christian heart must bleed, and my pen refuses to record the words, while they revile and slander the mother of our Lord, and scoff at and despise Christ and Christianity. But let us rather with pleasure reap the seed already ripened, and that which remains to ripen in the field of God's people. Rather let us, with continual prayer and strength sought from on high, employ all the means committed to us, and put our hands anew to the plough. 1. That the unfruitful part of the field may be sown and cultivated, knowing that the Lord will, in his own time, bring in his own out of Israel, at the ninth, eleventh, and twelfth hours, and shall call the heathen world until the fullness of the Gentiles, and all Israel shall be saved. 2d. That I in particular having, as I trust, sowed and labored in the spirit of the Society, a blessing may rest upon that unfruitful part of the vineyard, where by reason of the increasing numbers of Jewish residents, a large number of Holland Jewish families are found here.\* We know that the Lord will gather His scattered Israel out of all tongues and nations at the eleventh hour.

Let our hearts expand and unite with the pious Psalmist: "Oh that the salvation of Israel were come out of Zion. When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." The glory shall be to our Lord.

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FREE CHURCH OF SCOTLAND.—The whole amount of money collected for Jewish Missions by the Free Church of Scotland, last year, was \$21,250.

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PHILADELPHIA.—A private letter states, that the Rev. Isaac Leeser has resigned his office of minister of the Philadelphia synagogue, in consequence of a disagreement with his congregation.—*Lon. Jew. Chron.*

\* Mr. B. has found out and visited fifty of these families.

## ALBANY MISSION.

EXTRACTS FROM MR. BLOCK'S JOURNAL.

PROCEEDING to the Jewish quarter, I accosted a young man in the street, whose very features betrayed the Jew. After the usual salutation in Hebrew, "Peace be with thee," I entered into conversation with him, and soon, having previously ascertained that he was a German, interested him by an allusion to the political commotions that are now taking place there; giving it at the same time as my opinion, that God, who makes even the wrath of men to praise him, would eventually overrule these calamitous events to his own glory. This remark startled the Jewish brother, and he asked for an explanation. I said, that among other advantages which the German population, and especially the Jewish people, might reap, the greatest of all would be the free admission of missionaries into every German State, men who had already proved a great blessing to hundreds of Jews in America, England, and Poland. This of course gave the clue to a lengthened argument. I advanced the claims of Jesus of Nazareth to the Messiahship; urged the necessity of his receiving him by faith, &c. &c. He was very attentive and civil, though he could not in every particular make his religious views square with my own. That he was a hell-deserving sinner he readily admitted; expressed however his hope to avoid punishment by the merits of Abraham. Of this delusion I tried to disabuse his mind. I gave him some tracts, of which he thankfully accepted.

I had an interesting conversation with a Jew, who by the blessing of God, through reading several chapters of the "Old Paths," which were put into his hands when in London, recovered from the snare of Talmudism in which he was the willing captive for more than twenty years. He spoke of Jewish Rabbies as men who, under the garb of sanctity, were most covetous and abandoned. "I am bound to say, that most of them don't believe one word of what they enjoin upon others." (How consonant, I thought at the time, is this remark with the charge our Lord laid against the Pharisees in olden times: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders," &c. &c.) When I directed his attention to the Scriptures, as the only right standard of truth, he rather sarcastically said: "My dear friend, I have indeed found out that our Rabbi Hannah and Rabbi Poope were liars; but whether your Paul and Peter are more trustworthy remains to be proved!" He then listened attentively to what I advanced in favor of our holy Christianity, and accepted of some tracts. My invitation to come and see me he declined, because he intended leaving this soon for New-York. May this half-awakened sinner soon become alive to the necessity of repentance towards God, and faith in our Lord Jesus Christ. Amen.

I called on three Jews in prison. They had been visited before by a Christian minister, who complained that he could make no impression upon them. They had no other religious book with them besides the Hebrew prayer-book. I took it up, and called their attention to a prayer in which, on their own confession, they were driven from their land on account of their sins, &c. But I might just as well have spoken to wood and stone. They understood not one word of what I was reading in their hearing. I then translated it verbatim, and put the question how it came to pass that, for their idolatrous practices, they endured a captivity of only seventy years, whilst now, without a vestige of idolatry, they have borne the exile's yoke for eighteen centuries. I paused. After a little while two of them unanimously exclaimed, "We cannot tell, but God is just." "Yes," I rejoined, "God is just. The fearful imprecation of your fathers, who crucified the Messiah, even Jesus, has been as fearfully accomplished,—'His blood be upon us and our children.' You their children justify their misdeed by rejecting the true Messiah, and become partakers of the guilt and the punishment." This I followed



up by an earnest appeal to divest their minds from early prejudices, to return to God, who, besides being just, is also merciful, who wills not the death of any sinner, but rather that he should turn and live, and believe the gospel. Upon this I left them in a serious and contemplative mood.

I visited, in company with the Rev. Rawson, four Jewish families. In one the head of the house was rather repulsive at first, and would not listen to what I had to say. At last he paid attention when I stated the ease for Christianity. "Now, my dear sir," he then said, adopting a somewhat milder tone, "I know your object is to persuade me to change Judaism for Christianity; and this in my opinion is very absurd, for it is just telling a man to escape to the second story, seeing the first was on fire." By this illustration he meant to convey, that since Christianity was based upon Judaism, they must either stand or fall together. The remark is not original, but borrowed from Moses Mendelssohn, who made it a century ago. Upon this I said that Christianity is indeed founded upon the Judaism of Moses, the Prophets, and the Psalms, and, so far from rejecting these, I constantly appeal to their writings to substantiate the truth of Christianity; but that his Judaism was that of the Talmud, made up of doctrines and commandments of men, who made of no effect the Word of God by their traditions, and that it is from this I would, in love to his soul, urge him to flee. It was not just to talk to him, he then rejoined, because he was not learned in theology. I should only go to Rabbi Wise, and he was sure he would meet and overturn all my arguments. I gave him some tracts, and left.

The second house I called at with the Rev. R. was that of a Jew, whose conscience seems indeed seared with a hot iron. He knows he is doing wrong by keeping his store open on the Sabbath, yet does it: and why? because he was not yet rich enough. I said that the commandment of God was not conditional, and that therefore, poor or rich, he ought in consistency with his professing Judaism to close his store; and showed him how, not only on the Sabbath, but every other day, he was breaking God's commandments, concerning which God has expressly declared, "Cursed be he that confirmeth not *all* the words of this law to do them;" and pointed him to Him who was made a curse for us, and bore our sins on his own body on the tree, &c. "No, no," he replied, "our religion is a first-rate religion: I wish only I were rich, and I would not give my religion for all religions in the world." They had a rabbi, he added, who was paid by the Jewish community; that he was indeed a pious man, and that that was enough: thus making the poor rabbi the scapegoat! I reminded him that every one shall bear his own burden, and that all of us shall have to give an account of the deeds done in the body, whether they have been good or evil. I left some tracts with him.

In the third house I visited in company with Mr. Rawson the people were rather busy with "buying, selling, and getting gain;" yet the head of the establishment, a very pleasant-looking Jew, thought it worth while to discontinue for a little his mercantile pursuits, and to listen to what I had to say. Of course my theme was that of the Christian missionary, "Christ crucified." The Jew grew rather impatient; and, to put a stop to all further pros and cons, he laid the axe to the root of Christianity, by charging me with Polytheism, and repeating, by way of contrast, with great pathos the first commandment, "I am the Lord thy God," &c., "thou shalt have no other gods besides me," &c. I saw his impatience, and thought it not expedient to detain him much longer from his lawful calling, by entering at large upon the question at issue; but, lest he should remain wise in his own conceit, I asked him to explain to me the passage in Psalm ii.: "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." Can the person spoken of here, of whom it is said that they that put their trust in Him are blessed, be less than Divine? "Well," he replied, "I see what you are



about; but I tell you the truth, I am not learned in the Scriptures: go to Rabbi Wise, and he will tell you all about it." I left with him some tracts, and requested him to peruse them. The same man, meeting me the following day, reproved me for coming to his house with a Gentile Christian; for, said he, it is only a *חלול השם* to expose a Jew before a Christian." I took the hint, and promised to call in future by myself.

The fourth Jewish house I called at with Mr. R. is that of a Mr. Block, (not a relative of mine,) brother-in-law to the rabbi. He is a sedate young man, very civil, but ignorant of the Scriptures. He listened attentively to what I advanced in favor of Christianity, but said nothing in reply. He urgently requested me to come some Saturday morning to the synagogue, and hear his brother-in-law preach. He thankfully accepted of some tracts.

I called on Messrs. —, two brothers, keeping a large establishment, and living to all appearance in affluence and wealth. They are liberal and well educated men; yet their knowledge of the Scriptures is lamentably small. Everything one advances from Scripture, be it history or prophecy, is altogether novel to them. They have imbibed not a little of the neological poison of the German school. I had a lengthened conversation with them on the subject of religion; explained the gospel plan of salvation; gave them some tracts; and received the invitation to come and see them as often as I pleased. I have been at their house several times during my stay here, and were I to infer their love for Christianity from their manifest attachment to me, I could say that they are not far from the kingdom of God.

I was most agreeably surprised at the simplicity of a Jewish brother. After I had spoken to him for more than forty minutes concerning Jesus, and what he did and suffered for us, he said: "Well, sir, I can assure you, I like to hear you talk: if you like I will go with you to the *פרנס* (President) to get his permission for you to preach in our synagogue." Poor man! I thought, you might just as well tell me to try to obtain the permission of the Pope to preach in St. Peter's, Rome, with a view to show the people the salutary effects Protestantism is most likely to produce in Italy.

A Jew, with whom I conversed about the "one thing needful," said that he thought Rabbi Wise was not wise, for he throws stones into the very cistern from which he draws his supply of water. The explanation was this: Rabbi Wise reproves the people for transacting business on the Sabbath day, and this is the very day on which the Jews have the best chance of making money to pay him his stipend! How applicable to their disposition are the words of Jehovah by the prophet: "This is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things: speak unto us smooth things; prophesy deceits," &c.

I called at the poor-house, where I spoke comfortably to a poor Jewess, and besought her to be reconciled to God. She has been in the asylum for many, many months, during which time not one Jew has come near her. It is true, the poor creature led in times past a life of debauchery and sin; but surely all this pleads no excuse for forsaking her. But such is the Pharisaic spirit of Judaism. "Stand by thyself, for I am holier than thou." I gave her some tracts, and relieved her with a little money. She was very thankful. May He who magnified His grace in the case of "the woman who was a sinner," turn also this poor woman from the power of Satan unto God, that she may receive a place among them that are sanctified through faith in Jesus! Amen.

I preached in the Penitentiary to the prisoners. After service I conversed with a Jew, who is kept there to expiate, by three months' imprisonment, the sin of intemperance. I preached to him the gospel of the grace of God; urged him to believe in the Lord Jesus Christ, and go and sin no more.

May God grant him repentance, to the acknowledging of the truth as it is in Jesus, and fill his soul with the fruits of the Spirit, which are love, joy, peace, long-suffering, goodness, meekness, faith, temperance! Amen. He requested me to make an application on his behalf to the authorities, for a reduction of the term of his imprisonment. I consulted the captain, who thought that in his case it would prove ineffectual. He called, however, another young man (a German, not a Jew) out of his cell, for whom if I applied, he thought, I might succeed. But, upon questioning the young man, (who has no trade,) I found that he would rather sojourn in Egypt, which he loved for its onions and cucumbers, than brave the storms of this wilderness world. The Jewish prisoner complained that he could not read the Bible and tracts I had given him, because he had no spectacles; and these I procured.

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REV. MR. BONHOMME'S JOURNAL FOR JUNE.

On the 2d June I called on an Israelite teacher of the Hebrew in — street, who entered into discussion with me very freely upon some of the most important passages of the Old Testament predicting the first advent of the Messiah as having been fulfilled in Jesus of Nazareth. Though he is but a youth, and strongly prejudiced against Christianity, there was a readiness on his part to argue of no common kind. When we parted he invited me again to call on him.

*June 5th.* Preached in the St. George's M. E. church, from Ezekiel xx xvi. 25-30. The Israelites were invited to attend. The congregation in attendance was large, but I am unable to say if the Hebrews have attended, or how many.

*6th.* Had a long and friendly conversation with L. S., — street. I found him possessed of some knowledge of the salvation by Jesus Christ. He received a tract from me of thirty-two pages, and promised to read it. While in conversation with him his wife came and listened, and likewise his little son. This son of Israel pursues his business on the Jewish Sabbath, the seventh day.

A Jew by the name of —, with whom I conversed upon the prophecies of Ezekiel, resisted the truth very much, and rather inclined to trifle and to use unprofitable language. He is, as I understood, one who believes neither Moses nor the prophets.

*7th.* Called on Mrs. —. We had an hour's conversation together. This is a distinguished family of Israelites, and Christianity in part may be said to be already established there, at least as far as I was able to ascertain from the lady. She received the tract on the conversion of Drs. Capadoce and Da Costa.

*8th.* Went to the Julian street synagogue, which was well attended by both sexes and children. This is the synagogue of the Reformers. The Rev. Dr. Sloesinger, from New-York, preached a sermon in the German language. If the atonement of the Lord Jesus had been applied by him to the people, I think it might be called an evangelical sermon. Dr. Sloesinger is a man of fine external appearance; his German is excellent and clear, and so is his Hebrew. His sermon was conducted systematically, according to the custom of Christian ministers; his strongest and most urgent appeal to the congregation was, the value of the immortal soul for eternity. After leaving the synagogue I became acquainted with some Jews.

Called at 234 — street; was kindly received, and patiently listened to by father, daughter, and son-in-law. From previous intercourse in other parts with missionaries they seem to have, especially the old gentleman, some sound theoretical knowledge of Christianity. I gave them 48 pages of tracts at their own request.

9th. Preached to a large congregation. Could not tell how many Israelites were present; they had been invited publicly and privately. Much interest was awakened among Christians.

11th. Called at — — street. I entered the store, and, from the kind reception I met with, I concluded the Lord would stand by me, and enable me to declare the whole truth. While thus entering into the subject of salvation with the Jewish brother, another Israelite came and joined in the conversation, and I had great liberty in proclaiming the truth as it is in Christ our Lord. A Jewish prayer-book lay on the counter. I opened it, and showed them that every day they pray for the redemption promised to Israel as contained in the prayer-book; every day, after eating their meals, they make use of the 20th verse of the 59th of Isaiah; and on every Friday evening in the synagogue, in one of the songs of praise, they sing that God would send the son of Jesse the Bethlehemite to redeem them. This was all new to them. After a long discussion on the subject, I gave them each a tract, and one of them expressed himself in this honest way: "We will read your books, as they call them, and see whether these things be so; for we are sure that your motives must be pure in coming to see us, seeing that you receive no benefit from us." Upon leaving I was very cordially invited to call again.

Called at — — street. J. H., the proprietor of the business, confessed that he attends the Bethel, for this reason: "Christians say that Jews believe wrong, and I want to obtain light upon the subject." He is a Holland Jew of a very mild temperament. I had a long conversation with him upon the prophecies, directing his attention to the special interposition of God for the bringing in of the Millennium, and the establishment of Messiah's kingdom upon the earth. My design was to show him that Christ is the Messiah, who had already established the truth on the earth, preparatory to the great event which it is to develop to the world in all its fullness and excellency, not only by individuals simply, but nationally over the entire globe. He seemed to be much interested in the subject; made a few objections, with special reference to the dissensions which exist among the Christians. He is a devout Israelite, and told me he could not recollect ever to have violated the seventh day, the Jewish Sabbath. I was invited to call again. To another Jew I gave a suitable tract, and he told me he felt interested on the subject of religion.

I called in a store where an Israelite resides, but he was absent; left 96 pages of tracts. Met a gentleman from Massachusetts who has several Jews in his employ. I gave him 80 pages to distribute among them. For the second time I called at 234 — — street. Was again well received, and produced some extracts from the Hebrew Scriptures, on which we dwelt for some time. Some of these extracts were from Zechariah xii., proving therefrom the crucifixion of Jesus Christ as the Messiah in his first advent.

14th. Met a young Israelite from Austria on the boat to New-York. I was very much pleased to meet with such a candid Israelite. He was willing to acknowledge his own insufficiency upon this important subject, and showed great readiness to receive instruction upon the different points of the Old Testament Scriptures referring to the suffering of Christ. He asked several important questions, and seemed to be much concerned about his soul's safety. I supplied him with tracts suitable to the state of his mind.

Up to this time I have distributed 561 pages of tracts; also one German Bible and Testament.

May the God of all grace own, accept, and bless my feeble labors among the children and kinsmen of my flesh, and thus seal them unto life eternal, through the blood of the everlasting covenant. Amen, and amen.



## REV. JOSEPH SAMUEL C. F. FREY.

THIS name will recall to the minds of many "the converted Jew," who many years since awakened great interest by his preaching in Philadelphia and New-York. He was a member of the Baptist Church, and although he outlived his popularity, yet those who knew him intimately admitted his sincerity. Recently he has been called to give his closing testimony on a dying bed, for an account of which we are indebted to an exchange paper. The following extract will be read with interest:—

Of the Christian character of Mr. Frey it may be briefly said that it was uniform, consistent, and exemplary. He was particularly remarkable for his strong faith. The character given of Barnabas might be appropriately applied to him: "He was a good man, full of faith and of the Holy Ghost." He was a most affectionate husband and father, and the writer can testify that he was a kind and sympathizing and faithful friend.

During the three years of Mr. Frey's residence in the West he occupied himself in preaching and giving instruction in the Hebrew language, of which he was a most enthusiastic admirer, and a popular and distinguished teacher. For the last nine months of his life he was laid by from active labor by a disease of long standing, which at times had been attended with the most excruciating pain. His most severe suffering, however, he bore with un murmuring resignation: not a word of impatience or complaint was heard from his lips. During the two weeks preceding his death his sufferings were exceedingly severe; but the more his afflictions abounded, the more the consolations of God towards him seemed to abound. Those who were privileged to visit him during this period will not soon forget the perfect composure which he manifested in prospect of death, and the many pious expressions to which he gave utterance. He frequently assured those who visited him that the gospel which he had preached to others now afforded the richest consolation to his own soul; that he had fully believed the gospel which he had preached, but now he experienced its preciousness and its power in his time of extremity. More than once he said: "My Jewish brethren have often said that I was a hypocrite, and that I would never die a Christian, *but I wish them to know that they were mistaken.*" Some hours before his death, being asked if the skies still appeared bright before him,— "Oh, yes," he replied, "*I have never had a doubt.*" And some time afterwards, when the writer inquired if his mind was perfectly tranquil and serene in prospect of death, he made a sign of assent, and then said, as well as he was able, "*Unshaken.*" Thus with a faith "unshaken as the sacred hills," like good old Simeon waiting for the consolation of Israel, he calmly awaited the summons to depart until the Master came and called for him.

"Servant of God, well done:  
Rest from thy loved employ:  
The battle fought, the victory won,  
Enter thy Master's joy."

•••

PARIS.—On the Government proposing a grant of 128,300 francs for the Jews of France this year, M. Cremieux, in a very eloquent speech, moved an amendment for 160,000 francs, urging that the Jewish clergy have not an allowance in proportion to the Catholics, particularly as the Jews have wives and families, whilst the Catholic ministry lead a life of celibacy.—*Lon. Jew. Chron.*



## LONDON SOCIETY.

THE following is the conclusion of the Forty-second Annual Report of the London Society for Promoting Christianity among the Jews, an abstract of which will be given in our next:—

Thus then multitudes have felt that it has become impossible for us, if we at all attend to our duty as Christians, to pass by on the other side, and to shut up ourselves in heartless indifference and careless contempt towards the house of Israel. That wonderful nation has during the last few years been brought to a degree of proximity with those around them, of which former ages knew nothing. For good and for evil we are to a great extent united. They must now either learn the truth from us, or join in the ranks of the infidels who disgrace the name of the Christianity they profess.

The number of those Israelites who have been enabled to adorn a Christian profession in the various walks of life, to say nothing of those who have been distinguished among us as learned professors, and pious, earnest teachers and preachers of that gospel which their fathers rejected, is so great as to call for our most devout thanksgiving to Him who has been gracious to them; and at the same time the very amount of talent which has distinguished so many of them in the senate and at the bar, in the pursuits of literature and the different branches of science and art, is so great as to show that they must take a most important part, and have a very large share in everything that affects the weal and the woe of the nations of the earth.

Thus it was a Christian Israelite, Professor Stahl, of Berlin, who on a recent occasion, in his place as a member of the Prussian Chamber, moved as an amendment to the project of law before the house, that "the people of Prussia ought to profess Christianity not as the religion of the majority, but as the religion of truth." May our intercourse with that wonderful people be sanctified and overruled, that it may be a means of real good to them and to ourselves.

While we admire the talent which marks the productions of Jewish writers in poetry and prose, and are struck with the vigor of imagination and the power of thought which distinguish them, let us remember that this gifted people has been appointed by God to be His witnesses, and privileged to show forth His praise. Their calling as a nation is a holy one; they have been, they are, they shall be, a blessing! We look forward to the time when they, themselves being blessed, and following in the footsteps of their father Abraham, shall be a joy and crown of rejoicing to all those who have enjoyed the high, the blessed, the glorious privilege of teaching them that which they themselves first learned through Jewish prophets and apostles. Yes, the happy day is dawning on us when we shall be both one in Christ.

A short time since there was but little intercourse between Jews and Christians. The rod of the oppressor was indeed heavy upon the sons of Abraham. Persecution and banishment were proposed and resorted to, rather than argument and entreaty, when Christians thought at all of the Jews as distinguished from their own communities. The simple fact that, until this Society commenced their labors of love, no attempt was made to circulate among them the New Testament in their own sacred, beloved language, that it did not even exist in a form suited for circulation, is a sad and striking proof of the distance at which they stood. As has been well said, "For 1800 years we blamed the Jews for their unbelief, but never told them what they ought to believe."

This long, sad night is we trust passed and gone, to return no more.

Our Churches begin to feel that the Jews are something more than the rock of Tyre or the desert of Idumea, which testify in their barren desolation that God is a God of justice and truth. They remember that Israel was not destined, like Amalek, to perish for ever; not to be swept away from the face of the earth, like Ammon and Moab, but to be remembered by God in infinite mercy, and gathered in sovereign love. They rejoice in the salvation of the remnant according to the election of grace, and they wait for the full accomplishment of the Divine purposes.

It is indeed impossible to say how great the number is of those of the house of Israel who have joined the Christian Church. The learned and pious author of an important work recently published, entitled "Israel and the Gentiles," Dr. Da Costa, observes that the number of Jews baptized in Germany during the last twenty years is estimated at 5,000; and mentions 3,000 as the number of those baptized in Russia during the last few years.

This, with many other statements respecting the numerous records of baptisms which have taken place in various countries, shows that an extensive movement has been going on among the Jews in favor of Christianity. The holy lives and happy deaths of many have abundantly attested that this movement has been deep and genuine.

While many who have asked in vain, "Where is the promise of his coming?" have plunged at length into the gulf of a wretched unbelief, which leaves them at the mercy of every illusion with which the god of this world and his emissaries can cheat them,—there are many, on the other hand, who have been brought from darkness to light. The promises of mercy have been fulfilled, and, in their joy and peace in believing, these awakened Israelites, who have repented and believed the gospel, have shown that there is mercy with God in store for them, and at this present time also a remnant according to the election of grace.

May enlarged love to Israel, and zeal for the outraged honor of Israel's God and His Messiah, animate us all to increased efforts to save some; and may our endeavors never cease until the little one has become a thousand, and the small one a strong nation. The Lord will hasten it in his time. For "God hath concluded them all in unbelief, that He may have mercy upon all."

**INQUIRING JEWS AT LEIPZIG.**—The Rev. R. Bellson writes that a young Jew accosted him in the Jewish quarter on the morning of the 15th, and begged to speak with him alone. He took him to his room. There he declared that he was a native of Warsaw, that he had visited the Rabbinic school there, where Mr. Buchner is teacher; that he had heard the addresses of the missionaries, and read their books, which all together had shaken him in his religious creed—he was convinced that the Messiah had long since appeared, and that the Jews in vain look for another; he had therefore come to the conviction that Jesus of Nazareth was the true Messiah, and he desired to be put in the way to be further instructed, and to confess publicly his belief in him. He came to inquire what he should do in order to carry this into effect. The colporteur could only advise him to come to Berlin, which he promised to do.

Some other Jews called on the same day, to whom he spoke the word of the cross. One of them in particular came to thank him for the tracts he had received, assured him that he had read them with the greatest interest, and that he would not take any money for the fact that they had fallen into his hands, that they had given him altogether a different idea of the Christian religion. Nor was this the only one who made this confession, but many did so in the course of this fortnight.

On the 16th, the young Jew mentioned above called, and complained that his father, who was also at the fair, had received a hint of his frequent visits to the "missionary," and began to suspect what was going on with him; on account of which he was taken to task, and confessed to his father that he was fully convinced of the truth of Christianity, and that he intended to become a Christian. This enraged his father so much that he was now unable to go to Berlin, as he intended. His father had also taken his books and burned them, and he was now compelled to go back with him to Warsaw. It was only by stealth that he managed to get away for a quarter of an hour. He made use of this time to inform the colporteur of his miserable condition. The latter comforted him, and told him that the Lord who had begun the good work in him would also perfect it. He should only trust in Him and pray to Him, and He would give him the means also to confess His name in Warsaw. When parting, the young Jew promised that he would remain faithful to Him, who had shed His blood for him also. The poor young man wept very much when he took leave, and commended himself to his remembrances and prayer.

In the evening the colporteur met with this man's father, and told him how wrong it was that he interfered with the conscientious conviction of his son. But the father got into such a rage, that it was thought advisable not to press the matter further, but to leave it in the hands of the Lord.—*Jewish Intelligence.*

LUBLIN.—*Letter from Mr. F. G. Kleinhenn.*—I have now a pleasing task to perform, viz., to inform you that God is blessing our feeble labors. In addition to the baptismal candidates made mention in my last, six more individuals have applied to me for acceptance as candidates for baptism, and one to Mr. Rosenfeldt. One of these, a youth whose motives appeared interested, and therefore unsatisfactory, has disappeared. Two others, Jewesses, finding it difficult to visit me unperceived for instruction, went to Warsaw, where I have since learnt they have been baptized into the communion of the Greek Church. The remaining four are still here: three of them, a tailor, a soldier, and a Jewess, came as often as circumstances would allow, and the fourth, formerly a merchant and member of one of the most respectable and wealthy families in the town of Krasnik, a most excellent Hebrew scholar, and extensively versed in the numerous productions of the Rabbies and Hebrew classical authors, came about twelve days ago from Chelm, where he of late resided, having left everything behind in order that he might not be hindered in this resolve, and applied to me for acceptance as a catechumen. Having had some searching conversation with him of late, which satisfied me that he was really in earnest about the matter, I arranged with him about coming daily for instruction, which Mr. Rosenfeldt afterwards kindly took upon himself, and thus relieved me in a measure of some of my many duties. After a few days, his means of existence being exhausted, and a longer stay amongst the Jews being intolerable to himself, and by us thought unadvisable, Mr. R. received him into his abode, where he is now staying and studiously engaged in studying the New Testament in its relation to the law and to the prophets. Yesterday his wife, relations, and a number of Jews from Chelm, Krasnik and Lublin visited him, and sought to dissuade him from taking this important step, by the consideration of various temporary considerations; for instance, love for his wife, with whom he had lived very happily, the prospects of trade, &c. But he positively and repeatedly assured them of his inability to turn back upon such grounds: love to God being the first and paramount duty of man.

Respecting another convert Mr. Kleinhenn remarks:—

What joy filled my soul, when some time ago I was in the pulpit on



a Wednesday evening, and saw Meyer coming into the church, with a bundle under his arm, just coming from his journey, knowing I had a service on that evening! The service being over, he came up to me with a downcast look, fearing that I should not receive him a third time. I received him, however, with as much kindness, and as hearty a shake of the hand, as I could. He brought me letters from some excellent Christians in his native place, who begged me to receive him as a true penitent, who has since learned to love the Lord Jesus Christ above his father, tender and kind as he ever was to him.

I asked Meyer if he had told his father whether he was going? Yes, he said, I have told him I was going to Amsterdam, to seek to obtain the sacrament of baptism. My father seeing he could prevail with me nothing, made no great efforts to keep me back.

Last Good Friday, I administered to him the sacrament of baptism, and on Easter Sunday the sacrament of the Lord's Supper, in which he joined his cousin Benjamin, with his wife, and his other cousin, Sarah, besides the other Jewish converts, above twenty; there were about forty-two Gentile Christians who joined with these believing Israelites at the Lord's table. (The church counts now about 100 communicants in all.) With Meyer was admitted to the Lord's table a very excellent Christian, who came here from their town, to witness Meyer's baptism; because I have laid it down as a rule, that only those are admitted by me to this Holy Sacrament, who desire to remain in church-fellowship with us.—This gentleman found such delight, and found such great comfort in our Scriptural way of Divine worship, that he publicly declared, if he were living nearer Amsterdam, he never would attend any other church. Being in the midst of so many believing Jews, he thought himself in the apostolic age.

At the baptism the church was crowded; but the most interesting and heart-cheering sight was the vast number of respectable Jews present, who behaved throughout the service and sermon most attentively and devoutly. And who can tell, which Jews may not have been reached on this solemn occasion by the stream of the waters of salvation? May the Lord in his mercy not suffer His word to return void, and may soon all Israel be saved!—*Ib.*

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#### BRITISH SOCIETY.

*Abstract of the Eighth Annual Report of the British Society for Propagating the Gospel among the Jews. Read by Mr. YONGE, the Resident Secretary.*

A change most favorable to Christian effort had recently passed over the Jewish people; they were now in general possession of the New Testament, and were acquainted with its contents. An illustration of this was lately presented by a learned rabbi, who, in contest with a Roman Catholic antagonist, met and refuted his every argument by quotations from the New Testament. But though the Jew was in a great measure free from the rabbinical usages which once closed his ear against Scriptural argument and persuasion, he was as yet unacquainted savingly with the truth which would alone make him free indeed. The column had been stripped of its ivy, but it was marble still; the dry bones had assumed the semblance of life, but there was no breath in them. The Society's missionaries at home and abroad bore unequivocal testimony to the fact, that there was an increasing facility for the diffusion of Christianity amongst the Jews, and that there were numerous believers



on the Lord Jesus Christ whose faith was not yet sufficiently vigorous for open avowal. During the past year five individuals, who had been instructed by the missionaries in this country, had been baptized on evidence of their piety. A Jewish youth, for a short time an assistant missionary, had gone to Australia, leaving here, among the results of his early zeal, a young man first led by him to that anxious inquiry which issued in his conversion, and he had recently been received into the College as a student. One of the missionaries told of the free access he had to Jewish families, the constant visits of inquirers to his house, the growing distaste for the Talmud, and the attendance of Jewish families with delight on the ordinances of Christian worship. He told of a dying Jewess, whose spiritual interests he had watched for many months, who declared all her hope to rest on the infinite mercy of God, and the all-sufficient atonement of His Son, and who recommended to her children her Bible as a more precious legacy than her property. Another missionary considered the amount of positive benefit in his district as beyond calculation. Another referred to an instance of serious conviction awakened in the mind of a Jewish gentleman by his attendance at the last anniversary of the Society. He also told of a dear child to whom he had given and explained the New Testament, avowing, in the presence of her Jewish parents, her love to Jesus, just before her spirit took its flight; and of an eminently pious Christian lady, by birth a daughter of Abraham, first led to prayerful inquiry by the Scriptural, persuasive eloquence of a little boy, a collector for this Society. The female Scripture-reader found great cause for encouragement. Thirty persons had subscribed for and purchased, and ten more were subscribing for, the entire Scriptures; twenty-six Jewish females regularly attended her Bible-class; and seven more families were willing to be visited, and let their children attend once or twice a week. The past year had closed the educational course of the first students in the Missionary College. One had withdrawn a few months ago to pursue medical studies, but still with the view of devoting himself to the spiritual good of his brethren. Six of them having given entire satisfaction to their tutors, and individually expressed their solemn resolution to dedicate their lives to the cause of their brethren, had been publicly set apart as missionaries, and were now engaged in the work. The College was again opened, and had received four students. From abroad, Mr. Stern reported that five persons had been baptized at Frankfort during the year. Mr. Gottheil presented the most urgent motives for strengthening the mission in Germany. He had established a monthly periodical, translated and distributed a number of the Society's tracts, and disposed of 799 copies of the Holy Scriptures. He earnestly appealed for a mission to the 670,000 Jews in the Austrian empire. The opening year would of necessity be one of increased expenditure, as the Committee would have to provide for the support of about twenty agents, in addition to the eight students expected to replace those who had left the College. The resources of the past year had not diminished, except in a few instances, where the failure it was hoped would be only temporary. The Committee looked with earnestness to the influence of ministers and others, and hoped they might still rely with confidence on those unwearied Christian ladies to whom the Society was chiefly indebted for the ingathering of its pecuniary resources, and the extension of its interests. They hoped also for continual accessions to the little bands of young persons who had made the cause their own.

The Chairman read an abstract of his account as Treasurer. The income for the year, including a balance of £204, amounted to £4,034; the expenditure £3,688, leaving a balance in the hands of the Treasurer of £346.

LONDON UNIVERSITY.—At the examination of the above University, on the 1st ult., the Earl of Burlington, Chancellor, in the chair, John Zechariah Lawrence, grandson of Mr. Lewis Lazarus, of Dublin, obtained the prize in botany.—*Lon. Jewish Chron.*

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NEWBURYPORT, A. S. Jones, State street.

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PROVIDENCE, C. Wilmarsh, 4 Exchange street.

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